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"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO. 16.

NEW-HAVEN, SEPTEMBER 19, 1835.

VOL. XX.

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MISSIONARY.

"Go ye into all the World, and preach the Gospel to every creature."

From the *Philadelphian*.

LETTER FROM REV. S. R. HOUSTON.

ISLAND SCIO, MARCH 10, 1835.

Rev and Dear Sir,—I should have written you before this late period, in accordance with my promise, but cares and business have crowded upon me in an unexampled manner, since I have entered upon my duties here. Many of my correspondents have been neglected, and I know not how long they must continue so. It is about three months and a half since we arrived in Scio;—much of that time has been devoted to the study of the language, as we cannot expect to be of much benefit to these starving souls until we have obtained the means for conveying to them the bread and the water of life. We have now learned to read the language with considerable facility, but, as every one knows, who has been under the necessity of using a foreign language, it is a very different thing to speak it; and we make such slow progress in this department, that we cannot hope to acquit ourselves with much propriety and correctness in it, for a long time yet to come. We, however, read the scriptures to our visitors, which are very numerous, and in our broken Greek, explain them as well as we can, and with the aid of signs, we are enabled to make known our common wants. The opposition which manifested itself on our arrival, has entirely subsided, and we are at liberty now to distribute as many books as we please, and to talk as much as we can, to the people on the great interests

of the soul. There is but one voice now in regard to the character of our books, and that is a voice of boundless approbation. I have distributed many in schools and in families, among priests as well as people, and on examination of some of the persons who have read them, I have discovered that they have read them with care and interest. They all contain precious truths for the perishable soul; enough we hope, by the blessing of God, to make wise unto salvation.

Scio, you know, has been celebrated for its fertile vales, its orange groves, its wines,—the wealth and refinement of its inhabitants, and the delightful salubrity of its climate. But since the Turks spread desolation over this happy land, in the year 1822, we may well say "Troja fuit." Many of its fertile vales have become comparatively barren through neglect, many of its orange groves have been cut down, the vine refuses to yield its wonted abundance, and its wealth and refinement, where are they? Its city with its college, once the glory of the Greeks, and of all the East, lies a heap of ruins; its Campas and its Livadia, with their thousand palaces, which even now, at a distance, promise you the enjoyments of a paradise, mourn, and from the lofty terraces we often hear, during the silent watches of the night, the gloomy screeching of the owl. And what is remarkable, even the *climate* of Scio, according to credit, has materially altered, since the reverses of 1822. It is said that nearly all the lemon trees have been cut off by the frost and snow, and the orange trees have had many of their limbs entirely destroyed,—and the inhabitants have suffered more in the winter than they have ever been known to do before.

What does all this mean? May not the enlightened Christian say, 'the cup of the iniquity of this people had become full, even loving-kindness and mercy could no longer bear neglect and ingratitude,' hence the fire and the sword of the cruel Turk was called in, and that the guilty might see that incensed Justice had arisen, even the elements were aroused to carry on and complete the work of penal devastation. But may we not hope that the time for favoring this people has returned? They have been humbled, and are inclined to hear what the will of the Lord is.—We have brought them the words of life, and they come from a great distance begging it with an earnestness truly cheering to the hearts of those who wish to do them. We are certainly much encouraged to pray for poor Scio, although it is a great moral waste as yet;—pray for them, my dear sir, and

pray for us, that we may be guided by infinite wisdom in all our plans and efforts to enlighten, and elevate and save them.

I wish some of the American Christians could see how much gratitude and joy are manifested by many of these poor people when we give them books and tracts.—They often kiss our hands and apply them to their foreheads, and sometimes bow themselves down to the very ground at our feet.

Gross wickedness prevails here. On some of the "great" feast days, priests as well as people become intoxicated, and act in a manner disgraceful to human nature. No one, even of the priests, has a correct notion of the sacredness of the Sabbath. They have a morning service at sun-rise in the Church, and another at sun-set, but the remainder of the day is spent in visiting, gunning, playing cards, or whatever the disposition or inclination of the person may dictate. The people confess to the priests two or three times a year, hear the Scriptures read in ancient Greek, abstain from meat on certain days, and conclude that all is safe. Many of the priests cannot read at all. Some are quite well acquainted with the Scriptures, but have a strange conception of the truths revealed there, having their understandings completely perverted by their religious system of error and superstition. There are very few, indeed, who have any correct knowledge of geography, or any of the sciences. Our teacher, Stomatinos, a priest, told us that Russia was on the top of the earth, and that a vessel in going towards it from Scio, for instance, was obliged to ascend, and perform a zigzag course with extreme difficulty.

Some of the physicians, however, have astonished us more than the clergy by their ignorance. There are three classes of doctors in this country:—the educated from European Universities; quacks, who have spent a few months in some Apothecary's store in Constantinople, or elsewhere;—and, lastly, those who have no knowledge whatever of medicine, and use plants, &c. These last are far the most numerous; and the first are very rare indeed, there being only three on the island of Scio, who are called "royal doctors," and are said to use "royal medicines." I was told the other day that the doctors of the third class prescribe as an active cathartic, "rabbit soup," soon followed by a dish of "hound soup," for, say they, the hound will chase the rabbit under all circumstances imaginable; and if an *emetic* is required, the *order* of taking the soups is *reversed*. I mention this as a fact indicative of the state of science among the mass of the people. If they are so grossly ignorant in regard to matters which concern their bodies, is it strange that they should be perishing for the lack of vision, as it regards their spiritual interests? Oh how much they need that *righteousness which exalteth a nation.*

We have not yet opened any schools, but expect to commence a girls' school before many weeks. The poor females are much neglected. We have seen some few, however, in the schools that now exist, who can read and write well. Some mothers have intimated to Mrs. Houston that they would be glad if she would take the charge of some of their little girls, and give them instruction in sewing, knitting, &c. The Lord, we trust, is opening a wide and effectual door of usefulness here. May He give his

servants strength to accomplish much for his glory, and for the eternal benefit of the souls for whom Christ has died.

The people are getting tired of their long fasts, and make many excuses to quiet their consciences for the violation of them, and some of the more enlightened, whose consciences are not affected, but who fear public opinion, indulge themselves at night in the forbidden meats. We were told a few days ago, of a priest who arose at night and took a hearty meal of oil, &c., prepared by his own hands. He was boasting of the liberty he could take, to an infidel Greek in whom he had confidence. If his offence were made known to the Bishop, he would not lose his life, neither would he be banished, but he would be deprived of his *beard*, which in his estimation would be capital punishment.

Yours respectfully,
S. R. HOUSTON.

MISSIONS OF THE AMERICAN BOARD.

CONTENDED ENLARGEMENT OF THE SANDWICH ISLANDS MISSION.

The mission at the Sandwich islands has requested the Prudential Committee to send out *sixteen* more missionaries, *two* missionary physicians, and *twenty-one* schoolmasters, that the gospel may be published in all the districts of the islands. The statement of facts, sanctioned by the mission, on which this request is grounded, occupies one hundred pages of manuscript, and is decisive in proving the expediency of sending forth such an additional number of laborers. The school-teachers are designed to take the charge of schools at the several stations, with special reference to the education of native teachers; to relieve the ordained missionaries in some measure from the care of schools; and also to reside in some of the smaller districts where ordained missionaries are not stationed. The additional physicians are much needed. The committee have resolved to send forth a large reinforcement in compliance with the above request, should it please the Head of the church to furnish them suitable men for the enterprise. They will gladly send one company in the ensuing autumn, should it be found practical to make the necessary arrangements seasonably; and another in the autumn of the next year.

The subject is commended to the prayerful consideration of the churches. It should be borne in mind, however, that while we aim to strengthen one mission, the others are not to be neglected. More missionaries are urgently needed for Western Africa, for the Mahratta mission, for the China mission, for the Indian Archipelago, and indeed for most of the missions under the care of the Board.

AMERICAN MISSION SOUTH AFRICA.

Communications have recently been received from Mr. Champion, connected with that division of the South African mission which is destined to the maritime portion of the Zoolahs. He and his associates were still detained at Cape Town, the Caffre war still rendering it unsafe to proceed to their field of labor. Hintza, however, the chief of the Caffreland, had been taken captive, and had entered into a treaty with the English; and on the day previous to the date of Mr. Champion's letter, (May 29th,) informa-

tion was received that Hintza was shot, while attempting to effect his escape. This, it was hoped, would terminate the war. His son was proclaimed chief, and had entered into the treaty made with his father, and a portion of the Caffre country was to be added to the colony.—*Missionary Herald.*

Miscellaneous.

From the Christian Mirror.

MEETING AT PLYMOUTH, NEW HAMPSHIRE.

Mr. Cummings.—As my business led me through the "Granite State," I have availed myself of the Meeting of the New Hampshire General Association. Having passed the Sabbath in the pleasant and flourishing village of Dover, and had the privilege of worshipping with the large and attentive congregation of Rev. Mr. Root, I passed on to Concord, and from thence in an overloaded stage, over hills, and through narrow but fertile valleys, to Newhampton, where there is a Baptist Seminary in a pleasant location which is said to be in a very prosperous state. From here we wound our way, under the hills on the banks of a branch of the beautiful Merrimac, and arrived at Plymouth about noon on Tuesday. This is a pleasant spot,—the people are kind, courteous, and intelligent; their farms are fertile, their buildings neat, and some of them rich, and their hands and hearts are open. When I reached the place of worship, the Association was listening to accounts of the state of religion from the several district associations, which, by the way, answer nearly to our county conferences in Maine. These accounts were given in writing by a delegate from each of the Associations. Some gave their account in a concise, pithy, business-like manner and stopped, while others passed over one, two, or three good stopping places, which made the services tedious.

These accounts, however, were in general very interesting, and showed, that the churches in New Hampshire have been blessed with revivals the past year, much more than the churches of Maine. In all the district associations, except the one in the destitute county of Coos, revivals have been enjoyed during the year. In one association, every church was blessed with a revival in connection with a protracted meeting held by each church. In Hopkinton Association, also very extensive revivals were enjoyed in most of the towns and a great number hopefully born into the kingdom. During the year, *forty three* revivals have been enjoyed in the State, beside several others of less extent, in which from four to ten or twelve were hopefully born again. The whole number added to the churches I am not able to state. The whole number of churches reported, if I heard correctly, was 152, ministers 113,—whole number of communicants was stated to be probably not much short of 20,000.

The New Hampshire Branch of the American Education Society held its anniversary Wednesday forenoon. The annual report was read by Professor Haddock, of Dartmouth College, in which he illustrated the importance of *unity of purpose* in the Christian student and Christian ministers in the most impressive and felicitous manner. As it is to be

printed, I hope many will read it to their profit. The meeting was addressed by Rev. Mr. Wood, of Newport, who gave a history of his struggles in preparing for the ministry, Rev. Mr. Nash, agent of the American Education Society, and others. The addresses were all good, but the first, and perhaps one or two of the others, were unfortunately quite too long. The receipts of this Society, for the year, were about \$5,200, though only about \$3,500 were actually collected during the year.

In the afternoon, the New Hampshire Bible Society held its anniversary, which was rendered interesting by spirituel addresses. This society is alive and actively useful.

But the meeting of the New Hampshire Missionary Society was the most interesting, which was held Wednesday afternoon. Extracts of the reports were read by the general agent of the society, detailing facts of deepest interest, some painful and some promising. Between fifty and sixty missionaries have been employed by this society during the year; forty-one of these have the care of churches which they steadily supply a quarter or less proportion of the time. Their missionaries are evidently devoted and faithful men. God is blessing their labors.

It appeared from the report, that there are in the State two hundred and twenty-five towns,—seventy-five of these have the constant ministrations of the word—fifty have preaching of the Congregational or Presbyterian denomination a part of the time, perhaps half; and in one hundred towns in this state there is no minister of either of these denominations, and probably very little or no preaching. One third of the ministers in this State are sustained by their missionary society. The amount raised by this society the last year was not reported, but they resolved to raise, the coming year, \$10,000 for this society. This is indeed a considerable sum—but after hearing that the State in all its parts and enterprises is prospering, after hearing of the revivals of religion, and after hearing that the number in their churches is nearly twenty thousand, I was prepared to expect to hear \$15,000, or more proposed. Fifty cents a year from each communicant to this cause, while one hundred towns are destitute of a preached gospel, is certainly not so liberal a sum as I expected to hear proposed by so liberal a people. Addresses were made contributing greatly to the life and interest of the meeting, and a good spirit obviously prevailed. Rev. Mr. Baldwin, from Illinois was heard with deep interest, but none with a deeper sympathy than the Rev. A. J. Parker, of Shipton, Lower Canada. When he told us how for six years he has been laboring alone in that field of darkness, with no sister church and no brother minister of our denomination within seventy-five miles—how one man brought a letter of dismissal from a church in New Hampshire, twenty-five years old, and asked admission into his church, saying that for these twenty five years he had not been permitted to sit at the table of his Master—how scattered Christians are mourning, and sighing, and going to their graves without the gospel, every heart-left, and almost every eye wept. On the whole, the cause of Christ in New Hampshire is progressing there is a noble spirit in the ministers of this State, and God is blessing their churches and will bless them.

Want of time, and a worn out frame are my apology for this cold, meagre, spiritless sketch of this delightful week. It has been truly a delightful one, and a blessing is already beginning to be seen among the people with which the meeting has been held.

A MAINE MINISTER.
Plymouth, N. H., Sept. 4, 1835.

From the New York Observer.

A REVIVAL IN MASSACHUSETTS, NO. II.

The first striking evidence that the work of the Lord had indeed begun among us was found in the fact that a number of the members of the church were under solemn convictions of sin. This result might have been expected, both on account of believers' backslidings, and because the aim of the preaching was first of all to produce "great searchings of heart" —to show God's people their sins—to rouse them to action; in a word, to induce that state of mind and that steadiness of purpose, which are described in the 51st Psalm; that profound humiliation, which is delineated in the 12th chapter of Zechariah. It is at once the offspring and the evidence of the Holy Spirit. It was now manifest to all that the explanation which the Bible gives of the reason of a general insensibility to eternal things is the true one: "The Lord's hand is not shortened that it cannot save, neither his ear heavy, that it cannot hear, but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." The doctrine is humiliating to the pride of the heart, but its truth must be felt before the church can be fitted for action.

The plan of God for the salvation of men, it was contended, is on this wise. It excludes miracle; it has nothing to do with fatality; it makes no provision for an indolent waiting for desired blessing; it is clear, wise, and beautiful, like the mind of God. In the conversion of men, it assigns to the church its appropriate work; to the sinner his indispensable duty; to the truth its instrumental character; to God the power and the glory of the whole. "These are different senses," says the American Tract Society, in their tract, entitled, "*The world's conversion, the grand object of the Christian*" "in which the salvation of man is ascribed in the Bible to the power of God, to Christian agency, and to gospel truth. And it is plain that the fidelity and success of the efforts of Christians must depend, in a great degree, on their ascribing to each of these sources of influence just so much importance and efficiency as is assigned to it in the government of God. If we expect God and the church and the Bible in any sense to change places in this labor, and either of them perform the work of the others, we mar the plan of heaven and prepare grievous disappointment for ourselves." * * *

"Can we expect more than that God will bless his own truth when it is properly presented to dying men? Has he promised to do more than this? Has he intimated that he will work in any other way than to give efficiency to his word and the means of grace, when they are employed by human agents for the salvation of others? All we can expect him to do, gracious and omnipotent as he is, is to bless gospel truth, and make it effectual to the salvation of men, when the ministry and the churches arise and do their

duty. Jesus Christ has promised to bless the efforts of his people when they obey his injunctions; but he has no where intimated, that he will perform that labor himself, which he has graciously consigned to their hands."

The responsibility of every Christian, then, is immense. With a moral power entrusted to him, which can "move the hand that moves the world," how infallibly guilty is he, if he does not put forth that power! *He* has the key which can unlock the treasury of heaven. What criminal apathy, to hang that key out of sight till it has become rusty from disuse! Has the immortal soul lost its inestimable value? Has the beauty of holiness faded? Are the rewards of heaven a dream? or the terrors of hell a bugbear? Is the ear of Jehovah shut up? Have the promises been expunged from the sacred page? Have the appalling threatenings against sinners disappeared? Are they all converted, that such astonishing indifference pervades the churches? Oh, what a waste of power there is in the church! We are satisfied with a standard of its piety, which, by the aspirations and achievements of primitive days, is left far out of sight. How is it possible for God to be pleased to accept any thing short of what we can do? How then can we be at peace, so long as we are not doing for dying souls all we can do? What brought the curse upon Meroz? Her refusal to come up to the help of the Lord against the mighty. What hastened the judgments of heaven upon the once beloved Jerusalem, in which God delighted more than in all the dwellings of Jacob? How came the ark to be desecrated and carried into captivity? What removed the Shekinah from its glorious dwellings? What caused the Urim and Thummim to disappear? What extinguished the holy fire upon the altar, that was never rekindled? What drove away the spirit of prophecy from heaven-favored Israel? *Unbelief in departing from the living God.* What at length brought the overwhelming vengeance of heaven on the devoted city? Unbelief—unbelief, and the consequent rejection of JESUS CHRIST. To the accumulated force of the evidence of his power and coming they professed to be entirely insensible. The nations of the earth now behold that people every where—a wandering miracle—an embodied testimonial, moving through the world to confirm the truth of prophecy and verify the

* The singular circumstance related by Josephus of the man who, previously to the destruction of the temple, ran about the city, is impressive and appalling. He was continually exclaiming: "A voice from the East—a voice from the West—a voice from the four winds—a voice against Jerusalem and the Temple—a voice against the bridegroom and the bride—a voice against the whole people. Wo, wo to Jerusalem! Wo, wo to this city! this temple and this people! Wo, wo to myself!" Scarcely had he uttered these words, when a stone from one of the Roman engines killed him on the spot! One faithful prophet, (Micah iii. 12) rebuking his people for their sins, predicts: "therefore shall Zion, for your sakes, be ploughed as a field, and Jerusalem shall become heaps." It was literally fulfilled by Tertius Rufus, a Roman captain, who ploughed up the foundations of the temple. "Until the cities are wasted, without inhabitants, and the houses without a man, and the land be utterly desolate," says Isaiah (vi. 11, 12.) "Behold, your house is left unto you desolate," declared the Saviour to the Jews, who would not receive him.

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judgments of heaven. Are we better than they? Are we safer than they? Were the seven churches of Asia, now extinct under the hand of God, better than they? First God withdraws his Spirit from an ungrateful and unfaithful church; then error in doctrine and laxity in discipline ensue; a deep sleep ensnares the whole body; the world rushes in like a flood, and the glory of Zion is obscured and lost. If "judgment begin at the house of God, what shall the end of them be that obey not the gospel of God?"

The progress of the work.

It has been remarked that solemn convictions seized the minds of some of the church members. We soon perceived that the same spirit that troubled their hearts, troubled also the impenitent. The spacious upper room of the Temperance House was filled with inquirers. To designate all as anxious, would not be to convey a correct idea. Every state of feeling seemed to exist. 1. *The inquirer*, strictly speaking, or the serious and thoughtful sinner. 2. *The partially convicted sinner*. This class—a large one—felt to a certain degree the present power of God, but how many of them would, or would not repent, it was utterly impossible to say. Probably a majority succeeded in driving away what convictions they had, and rushed back to the world. Perhaps they have sealed their doom! God lets them live, it may be, to fill up the measure of their iniquity. 3. *Deeply convicted souls*. These seemed to be in earnest. On the hearts of such an awful burden rested. They were so fully absorbed in contemplating the wickedness of their own hearts, that they could see nothing else. Like an opaque body interposing itself between the eye and the sun, the heart cast its cold, dark shadow over all that was bright in the mercy of God—the love of Christ—the glory of atonement—the promised happiness of heaven. 4. *Despairing sinners*. The preceding class still saw some hope. But that of which I now speak saw none at all. Every avenue to the gate of mercy seemed hopelessly closed. No motive of a cheering character could be brought to bear on their minds. Such cases were speedily decided by a hearty submission to the terms of salvation or a sinking down into a mournful and unconquerable insensibility. But, 5. Numbers began to join those who were *resolved*. Perhaps they would not express hopes, much less assurance. They would not confess they believed themselves converted, but they had *determined to serve the Lord* with or without hope, that is to say, without insisting upon the preliminary condition of a confidence that God had pardoned their sins. To all those who will do nothing for Christ till their mental doubts and darkness are removed, I recommend the perusal of the 56th chapter of Isaiah. 6. *Some rejoice with a cloudless serenity and unshaken decision of soul*. It was good to witness the ardor of their gratitude and the plenitude of their joy. No emancipation in the universe of God is comparable to that of a soul delivered from the dominion of Satan, and the shackles of sin, and walking over the inheritance of Immanuel.

Different instruments employed by the Spirit.

One person had been awakened by the death of her pastor, another was awakened by learning there was to be a protracted meeting. The mind of this individual, as of some others who have joined them-

selves to the Lord, was anticipating with an unwonted interest this meeting. Give a careless sinner something to think of, and it may turn to his salvation. A young married couple resolved, as matter of duty, though strangers to the grace of God, to attend regularly every exercise. They are now among the rejoicing! This text was blessed to the conviction of one, that to another. One sermon brought some to submission. Another was preached to the salvation of others. A sermon by one preacher from "what wait I for?" was made effectual to many, while another from "the last state of that man is worse than the first," cut like a two-edged sword. The most simple truth went a great ways. No truth seemed lost.

WORLDLY WISEMAN.

Now as Christian was walking solitarily by himself, he espied one afar off come crossing over the field to meet him, and their hap was to meet just as they were crossing the way of each other. The gentleman's name was Mr. Worldly-Wiseman; he dwelt in the town of Carnal Policy; a very great town, and also hard by from whence Christian came. This man then meeting with Christian, and having some inkling of him, for Christian's setting forth from the City of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town talk in some other places; Master Worldly-Wiseman, therefore having some guess of him by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian.

World. How now, good fellow; whether away after this burdened manner.

Chr. A burdened manner indeed, as ever, I think, poor creature had! And whereas you ask me, Whether away? I tell you, Sir, I am going to yonder Wicket-gate before me; for there, as I am informed, I shall be put in a way to be rid of my heavy burden.

W. Hast thou a wife and children?

C. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly—methinks I am as if I had none.

W. Wilt thou hearken to me if I give thee counsel?

C. If it will be good I will; for I stand in need of good counsel.

W. I would advise thee, then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then; nor canst thou enjoy the benefits of the blessings which God hath bestowed upon thee till then.

C. That is that which I seek for, even to be rid of this heavy burden; but get it off myself I can not; nor is there any man in our country that can take it off my shoulders—therefore am I going this way, as I told you, that I may be rid of my burden.

W. Who bid the go this way to be rid of thy burden?

C. A man that appeared to me to be a very great and honorable person—his name, as I remember, is Evangelist.

W. I besrew him for his counsel; there is not a more dangerous and troublesome way in the world than

is that unto which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something, as I perceive, already; for I see the dirt of the Slough of Despond is upon thee; but that Slough is the beginning of the sorrows that do attend those that go on in that way. Hear me, I am older than thou! thou art like to meet with on the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and, in a word, death, and what not! These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself by giving heed to a stranger?

C. Why, Sir, this burden on my back is more terrible to me than are all these things which you have mentioned: nay, methinks I care not what I meet with in the way, if so be I can also meet with deliverance from my burden.

W. How comest thou by thy burden at first.

C. By reading this book in my hand.

W. I thought so; and it is happened unto thee as to other weak men, who meddle with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men, (as thine I perceive has done thee,) but they run them upon desperate ventures to obtain they know not what.

C. I know what I would obtain; it is ease from my heavy burden.

W. But why wilt thou seek for ease this way, seeing so many dangers attend it? Especially since, haddest thou patience to hear me, I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into. Yea, and the remedy is at hand. Besides, I will add, that, instead of these dangers, thou shalt meet with much safety, friendship, and content.

C. Pray, Sir, open this secret to me?

W. Why in yonder village, (the village is named Mortality) there dwells a gentleman whose name is Legality, a very judicious man, and a man of a very good name, that has skill to help men off with such burdens as these are from their shoulders; yea, to my knowledge he hath done a good deal in this way—aye, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a

pretty young man to his son whose name is Civility, that can do it, (to speak on) as well as the old gentleman himself. There, I say, thou mayest be eased of thy burden: and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy wife and children to thee to this thy village; where there are houses now standing empty, one of which thou mayest have at a reasonable rate. Provision is there also cheap and good: and that which will make thy life more happy is, to be sure, there thou shalt live by honest neighbors, in credit and good fashion.

Now was Christian somewhat at a stand; but presently he concluded, If this be true which this gentleman has said, my wisest course is to take his advice; and with that he thus farther spoke.

C. Sir, which is my way to this honest man's house?

W. Do you see yonder high hill?

C. Yes, very well.

W. By that hill you must go, and on the first you come at is his.

So Christian turned out of his way to go to Mr. Legality's house for help. But behold, when he was got now hard by the hill it seemed so high, and also that side of it that was next the way side did hang so much over, that Christian was afraid to venture further, lest the hill should fall on his head; wherefore there he stood still, and he wot not what to do. Also his burden now seemed heavier than while he was in his way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burned; here therefore he did sweat and quake for fear. And now he began to be sorry that he had taken Mr. Worldly-Wiseman's counsel. And with that he saw Evangelist coming to meet him; at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer; and coming up to him he looked upon him with a severe and dreadful countenance, and thus began to reason with Christian.

"What doest thou here?" said he. At which word Christian knew not what to answer;—wherefore at present he stood speechless before him. Then, said Evangelist further, "Art thou not the man that I found crying without the walls of the City of Destruction?

C. Yes, dear sir, I am the man.

E. Did not I direct thee the way to the little Wicket-gate?

Yes, dear sir, said Christian.

E. How is it, then, that thou art so quickly turned aside? for thou art now out of the way.

C. I met with a gentleman so soon as I had got over the Slough of Despond, who persuaded me that I might in the village before me find a man that would take off my burden.

E. What was he?

C. He looked like a gentleman, and talked much to me and at last got me to yield; so I came thither; but when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.—*Bunyan.*

From the Sept. No. of the Microcosm.

DUTY OF CHRISTIANS WITH RESPECT TO VISITING IN PARTIES.

Much has been said at all times, and under all circumstances, of the duty of Christians with respect to giving and attending parties. The question is one of great importance; and it is therefore important that just and consistent views should be entertained respecting it. The general tenor of remark on this subject, is that of total condemnation; but in these sweeping denunciations, is there not less discrimination and judgment than the case demands? That much evil is, and has ever been, connected with large parties and fashionable society, no one who looks upon the world with the eye of a Christian or a philosopher can deny. The immense expenditure of time and property, employed in ostentatious display both of dress and entertainment—the pride and vanity that have been fostered—the envy, jealousy, and strife engendered in these scenes of dissipation, cannot sustain a defense. They should be condemned wholly—but in rooting out the tares, let us not pluck up the wheat also. Condemn the extravagance and excess—the vanity and emptiness—reprove

and condemn the envyings, the emulation and strife—they cannot be censured too severely—but spare and leave us the social intercourse! We were made social beings—we must have social intercourse, or become useless, misanthropic aliens from our race. “As in water face answereth to face, so the heart of man to man.” Distinction should be made between the abuse of our blessings and their grateful appropriation. No one denies that society has claims upon us—and these claims are to be met and sustained by reciprocal offices of kindness and courtesy. The customs that appear quite superfluous in one place and situation, may be indispensable in another, under different circumstances. In a retired village where the inhabitants are well known to each other, we can readily see that social intercourse may be conducted in a more intimate, informal manner than in more populous places. But in large cities, persons who have a large circle of acquaintance must be debarred from seeing their friends at all unless they can see them together. Many individuals whose station and duties demand much of their time and attention, cannot give up every other evening, or even one evening each week or month, to see their friends in groups of six or ten. And this system in the end would involve a much greater appropriation of time and means, than that of seeing the whole once or twice a year. Yet many who are loudest in denunciation, on being questioned with regard to their objections, make the head and front of the offense to consist in the numbers who are associated for a few hours. “Why, sixty were there—or, one hundred and fifty!” No account is made of the character of the guests. They may be cordial friends—the majority professors of religion—many of them clergymen—all persons of high moral character and principle—yet it is made a terrible sin for them to meet in such numbers. We dwell on this point because so many make it the whole point of objection. Ten or fifteen may meet, and there is no harm in it—perhaps twenty or thirty, and still all is right—but let the number rise to eighty or one hundred and it merits utter reprehension.

Now what is the sin of large parties?—it must be acknowledged there lacketh not sin in them. Our present subject of discussion has not so much to do with parties in general, as with those given and countenanced by professors of religion. There has been cause of condemnation in the extravagance and expenditure of these occasions—in the devotion to dress and parade—in the vanity and ill-feelings excited,—and in the trifling and empty not to say mischievous character of the conversation often indulged in. We have heard it asserted, both as apology and justification, that no one is expected to talk sensibly at a party, or introduce a grave or profitable subject.

We believe that parties may be purified of these abuses, and so reformed as to become literally “a feast of fat things” to those who are made partakers. Let the object be brought out distinctly as one to lighten the path of life by the cheer of association and sympathy—to relax the severity of labor in a degree that will conduce to more vigorous effort. Let the conversation be profitable as well as varied and enlivening—while “temperance in all things,” shall reduce dress and entertainment to that degree of simplicity, which will prevent an unreasonable encroachment upon the time properly belonging to more important duties. Above all, the occasion should be sanctified by the presence of the gospel spirit of purity, peace and love. The Christian should let his badge of discipleship be seen and felt everywhere. We are such slaves to custom, that while we acknowledge the right and feel the wrong, we are afraid to differ in the least particular from the fashionable world. Yet we have known Christians in the habit of giving and attending large parties, who dared act up to their principles, so far as to consecrate this with all

else to their Master’s service, by prayer and sacred music:—thus drawing out those who could participate in the service, and letting others see that they were not ashamed of the gospel of Christ. Without the general exercise of this spirit, will the time ever come when “holiness to the Lord” shall be written even upon “the bells of the horses?”

The great occasion of reproach seems to consist in the merging of the Christian and the fashionable world. The line of demarcation is lost. The enemies of religion look on the scene, and so far from adding as the result of their observations, “see how these Christians love one another,” after the most severe scrutiny, they turn away with the taunt, “what do ye more than others!” Professors of religion have erred by running to extremes, in letting down their principles to the standard of the world and displaying no religion at all; or by making their intercourse wholly reserved, solemn and sanctimonious, exciting aversion and disgust:—either degrading their profession, or holding it up as a repulsive, unlovely object. We have known more than one tribute to the union of piety and courtesy, from those who judged only by observation, in the strange compliment, that such an one laughed as heartily, and was as affable, and as entertaining as if he had not been a Christian! If any one has reason to be happy it is the Christian,—and in sharing and dispensing this happiness, the injunction is held up to him as a Christian duty, “whatsoever things are lovely, whatsoever things are of good report, think on these things.”

On no one point so important in its bearings and effects as the question of duty with regard to social intercourse, have we been left without light or instruction from the Scriptures. Nor have we on this. While revelings and excess are forbidden, hospitality and courtesy are enjoined as Christian graces. We are furnished with many regulations for our conduct in all our intercourse, while the duty of such intercourse is never questioned. Pride and arrogance are condemned and the desire of recompense. We find it written—“If any of them that believe not bid you to a feast, and ye be disposed to go, ask no questions for conscience’ sake—but we can no where find a command for bidding us to go. One of the most frequent reproaches which the Saviour himself encountered from the self-righteous Pharisees, was that “he was gone to be a guest with a man that was a sinner”—that “he received sinners and eat with them,” &c. We hear of “a great feast” being made for him—and on one occasion find him rebuking his entertainer, for the omission of those attentions and honors, which were supplied by a weeping penitent, who was at that time and place “forgiven,” because “she loved much.” True he never lost sight of his mission, and his Father’s work—nor should Christians ever forget their circumstances and obligations, as dying, redeemed sinners.

It has been said that we should do nothing upon which we cannot ask the blessing of God. The rule is a good and safe one. If social intercourse was conducted on the true principles of love and good-will, there is not an occasion in life which would call forth more fully the gratitude of the heart, than to be surrounded by those from whose words, looks and presence we could gather happiness, sympathy and improvement.

I asked a Sabbath school teacher, if he expected to continue his efforts of that kind during life. ‘Certainly,’ said he, ‘unless satan’s kingdom is destroyed first; I have enlisted during the war.’ A good example for others.

In the spirit of the above resolution, a faithful teacher in London, attended Sabbath school *forty years*, and was absent only three Sabbaths.

RELIGIOUS INTELLIGENCE.

NEW-HAVEN, SEPTEMBER 19, 1835.

MORE MURDER.

The papers this week bring us the intelligence that the Rev. John B. Warren has been hanged by a mob, or a mob committee, in Louisiana, for preaching "disorganizing doctrines" to the slaves.

Mr. Warren was a native, we believe, of Massachusetts. He was a graduate of Brown University at Providence. He studied theology at the Seminary in Andover, where he was a member of the same class with Pliny Fisk and Myron Winslow, missionaries to the heathen, Mr. Benedict, late of Poughkeepsie, in this State, Mr. Boardman, late of North Haven, and Mr. Bond, of Norwich. Immediately after finishing his studies at the Seminary in 1818, he went to the South, and with the spirit of a Christian patriot, devoted himself to the welfare and improvement of that portion of the country. His wife, who was of a highly respectable family in Massachusetts is buried, there,—happy in having been spared the agony of seeing her husband die a felon's death, and consigned to a felon's—no, a MARTYR'S grave.

(*Postscript.*)—Since the foregoing was in type, we have learned much to our satisfaction, that the report of Mr. Warren's death, which was fully credited in the place of his residence about eighty miles above New Orleans, and which was received by letters simultaneous at Boston and New York,—is *untrue*. The report, as we learn from a gentleman who, only a day or two since, received a letter from Mr. Warren, originated during his absence, and was probably founded on the fact that Anti-Slavery papers have been sent him, which he had not taken from the Post Office. Such papers being seen at the office directed to him in his absence, would afford any malicious person a pretext for charging him with seditious intentions, and out of this the report of his having been *Lynched* and hanged, might easily be formed.

Happily this story is not true. But other stories of the same kind are true. Citizens of Connecticut and of other Northern States, have been put to death at the South, without law or testimony. It cannot be doubted that innocent men—men as unoffending as Mr. Warren, have been thus murdered. The work of murder is not yet at an end;—at least no man knows that it is an end. Any northern man at the South, to whom Mr. "R. G. Williams" sends the *Emancipator*, the *Human Rights*, or the *Anti-Slavery Record*, is liable to be hanged without judge or jury.

Who is responsible for all this? The infuriated murderers are responsible. The unprincipled politicians who, to prevent the votes of the Southern States from being given to Mr. Van Buren, have not hesitated to take advantage of a spreading excitement and blow it into fury—are responsible. And further, there is a responsibility in this matter, resting upon the leaders of the American Anti-Slavery Society, which the wealth of the world could not induce us to shoulder.

For the Religious Intelligencer.

NOTES IN WESTERN NEW YORK.

A SABBATH IN UTICA.

Our Sabbath, August 30, 1835, was spent pleasantly, and we trust not unprofitably, in Utica. The stillness and quietness of "Clarke's Temperance Hotel," not less than the attention of the host and the completeness of the accommodations, commend it to the sober traveler.

Utica is well supplied with convenient houses of worship; and the outward respect generally shown to the Sabbath, though somewhat less than we have been accustomed to see at home, is such as testifies distinctly to the influence of religion over the community. In the morning, we attended public worship in the Dutch Reformed Church, a beautiful structure, copied in part, but with many improvements, from the Third Congregational Church in New Haven. Of course we expected to observe in a *Dutch* church, some forms, and arrangements in public worship, slightly differing from those of the New England churches. It was pleasant, however, to find not only the same gospel and the same spirit of devotion, but almost entirely the same forms and arrangements. In the afternoon and evening, we attended at the Bleeker Street Presbyterian Church, of which Dr. Lausus was formerly pastor. Here the Rev. Mr. Savage, well known to most of the churches of Connecticut as an agent of the Home Missionary Society, has recently been installed, with encouraging prospects of usefulness.

One peculiarity by which all the churches of Western New York, or nearly all of them, are distinguished from our churches, is to me entirely pleasant. The whole congregation stands while singing. This rising up to participate in the act of praise, may well make every person in the congregation remember and feel that he is, at least professedly, praising God in that song. In our religious assemblies, I verily believe that perhaps one half or more of the congregation, hear the singing without any distinct idea that they have any thing to do with it, further than to be pleased or displeased with the music.

Another practice is to me entirely unpleasant. While prayer is offered in behalf of the congregation, the entire assembly remains seated. No individual is seen standing to pray, save the officiating minister. Whether this comes under the head of "new measures," or is some tradition received from the elders, I am not informed. The posture of the body in prayer is not entirely immaterial, even in the closet. In domestic worship, no man would permit his children to sit or recline at their ease, instead of kneeling or standing while the united petitions of the household are offered to a holy God. In public worship, the importance of those circumstances and forms which affect the associations of thought and feeling is greatly augmented. There is such a thing as a reverent posture in public prayer; and if it is reverent for the congregation to sit praying, it is equally reverent for the officiating minister to sit and pray.

Why, then, does not the officiating minister use the

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same sitting posture with the congregation? Is there any other reason than this, that the congregation would deem such a posture, on the part of the minister, disrespectful to them? And what is this but saying that their minister owes them more of the form of respect than they think it necessary for them to pay to their God?

I know most people will strenuously insist that this is a little thing. But if it is little, it is not unimportant. Where the assembly all stand up with the minister to pray, or where they all kneel with the minister to pray, the act of standing or of kneeling reminds them that the prayer to be offered is not the minister's prayer alone, but their prayer. But where a solitary individual stands up to pray before a sitting auditory, the natural impression on his mind and on theirs, is not that they are all praying together, but that *he* is praying, and that they are to be instructed or moved by hearing him. And what must be the effect of this on the spirit of devotion. If the singing in our churches tends almost irresistibly to become a mere exhibition from the orchestra, why will not prayer in the New York churches have a similar tendency to become an exhibition from the pulpit?

GENERAL ASSOCIATION OF NEW YORK.

August 31. Having learned that the Congregational General Association of the State of New York, which convened on Thursday, the 27th, at Paris Hill, was still in session, we took a "one-horse waggon," and after a ride of some ten miles through a country of remarkably rich and varied scenery, we arrived at the neat, New England looking meeting house where the General Association was holding its second annual meeting. This was the last day of the session, the appropriate business of the body was mostly disposed of, and the members from distant parts of the State, more especially those who had pastoral charges, had generally taken their departure. Yet the body, as I found it, was such in respect to numbers, intelligence and spirit, as a New England Congregationalist might well be happy to meet with.

We soon had an opportunity of seeing what sort of materials made up the Association then sitting. Some individuals had been from the beginning desirous of introducing the subject of slavery, with the hope of obtaining some vote favorable to the American Anti-Slavery Society. But the Committee of Arrangements, knowing that the subject would consume much time, and might excite unpleasant feelings in the discussion, had carefully kept it out. Now, however, one of the younger members, a regular *ruat cælum* man, was to be put off no longer; and accordingly he introduced a resolution, framed in very strong language, committing the Association, without reserve, to the party of the immediate abolitionists. At first, much objection was made to any discussion of the subject; but soon those objections were removed, and the resolution was discussed, till the mover himself was willing to withdraw it, and another far less violent, was brought forward in its place. This, in its turn, was discussed with much earnestness, but with entire good temper, till another substitute more definite in phraseology, and quite unex-

ceptionable in its bearings was introduced, and was finally adopted by an unanimous vote.

The resolutions adopted, were such as every Christian and every intelligent and honest citizen in the free States,—not to say thousands in the slave States,—would readily subscribe to, on any proper occasion. They were, in effect, *first* that the system of slavery, as established and existing in the United States, is a violation of the rights of man and of the laws of God; and *secondly*, that every man throughout the world ought immediately to cease from holding and treating his fellow-man as property.

The progress and result of this discussion was to my mind a convincing illustration of the importance of discussions of agitated subjects in such assemblies. I have no doubt that every minister who was present on that day, is now wiser on the subject of slavery, and better prepared to exert the right kind of influence in respect to that subject in these perilous times, than he could have been had the debate been precluded. Their views were more harmonious, their feelings towards each other were more fraternal, than could have been the case, if no discussion had been permitted.

On the whole, I was much pleased with New York Congregationalism as it appeared in this General Association. If the agitations and convulsions in the Presbyterian Church continue, the General Association of the Congregational Churches of New York may ere long become one of the most considerable bodies of that denomination in the United States. Much, however, will depend on themselves. If they shall make it their policy to lower rather than to elevate the standard of ministerial education—if they are found multiplying the number of itinerant evangelists, instead of laboring to establish a settled pastoral ministry—if they are ready to commit themselves to every ultraism which these fermenting times may engender, they cannot prosper for good, and God forbid that in such a course they should prosper at all.

At night we shared the hospitalities of an excellent family where the lady being a native of old Guilford, was particularly glad to extend her kindest greeting to a minister from Connecticut.

DESCRIPTION OF ST. PAUL'S PERSON.

How little stress is to be laid on external appearance! This prince of apostles seems to hint concerning himself, that his bodily presence was not calculated to command respect at first sight; 2 Cor. x, 10. Si, Chrysostom terms him, "a little man, about three cubits, (or four feet and a half) in height."

Lucian, or whoever is the author of "Philopatris," is supposed to have had St. Paul in view, where he introduces "A Gallilean (for so the Christians were contemptuously styled,) rather bald headed, with an aquiline nose; who traveled through the air into the third heaven."

But of all other writers, Neciphorus Callistus has given us the most circumstantial account of St. Paul's person. "St. Paul was small of stature, stooping, and rather inclined to crookedness; pale faced, of an elderly look, bald on the head. His eyes lively, keen, and cheerful; shaded in part by his eye brows, which hung a little over. His nose rather long, and not ungracefully bent. His beard pretty thick of hair, and of a sufficient length, and like his locks, interspersed with grey."—Witsius.

REMARKABLE LONGEVITY.

A few weeks since we rode in the same carriage, from Lancaster to Philadelphia, with a gentleman and lady who had in charge a black woman, who, they said, was 161 years old. We did not see the old woman, who was carried on a bed in another carriage, but we saw the bill of sale, dated, if we remember right, 1702, which transferred her to the father of Washington, and which stated her age at the time to be 28. We had heard no more of her until we saw the following notice in the Christian Watchman.

JOICE HEITH.

This woman of ancient times has arrived in our city, (Boston,) and may be seen at Concert Hall. The first thought of visiting her was rather repulsive; but this feeling entirely disappeared on holding some little intercourse with her. In her appearance, it is true, there is much that reminds you of sepulchral remains, but you quickly perceive that her earthly tabernacle is still tenanted by a generous and a pious soul. Her appearance exhibits undoubted evidence of the most extreme antiquity in human existence. She is said to be one hundred and sixty-one years old: to have been owned as a slave by the father of George Washington, and to have been the nurse of the American Hero. She says, herself, that she was brought to this country from the island of Madagascar, when fourteen years of age. She was baptized one hundred and sixteen years ago in the river Potomac, and received into the Baptist communion—has been the mother of fifteen children, the youngest of whom died two years since at the advanced age of one hundred and sixteen. She has several grand children, now held as slaves by William Bowling, Esq. in Paris, (Ky.) One object of her exhibition to the public in this manner, is said to be, to purchase the freedom of her grand children. While in the presence of the old lady, we noticed several circumstances that impressed us with a conviction of her sincere piety. She sings numerous pious hymns, which were memorized in her better days: and while being urged to sing, by her attendant, for the edification of her visitors, some little pleasantness passed between herself and the applicant. At length she consented to sing, but before commencing, she seemed to recollect herself, and evidently endeavored to prepare her mind for an act of worship. She commenced and sung with sweetness and reverence, and as she advanced her mind appeared to kindle up to a considerable degree of devotion, which was indicated by the expressions of her voice and countenance, and by the motion of her time-withered hand, which she lifted, and gently waved. She expresses herself quite satisfactorily, respecting the ground of her acceptance with God.

The Editor of the Providence Journal called upon her at the Masonic Hall, and remarks:—

"To say that we were astonished, would be but a feeble expression of our feelings. We looked on this extraordinary specimen of humanity, with something bordering on awe and veneration; and when we heard her converse on circumstances which must have occurred more than a century since, and especially those connected with the birth, the infancy, and the childhood of the illustrious Washington, the mind was carried away by an intensity of interest, which no other object of curiosity has ever created in our breast. Before having seen this woman, a person may be inclined to be incredulous as to the story of her very great age. He may think of demanding documentary evidence in proof. But the first glance at the original before him will banish all skepticism on the subject, and on examination, he will find evidence stamped upon it by the hand of nature, too plain and forcible to require corroboration.

Though this aged person has counted one hundred and sixty-one years, she yet retains the cheerfulness of youth. Though she is remembered as having been incapacitated for labor by the infirmities of age, for more than seventy years, she yet retains a degree of health hardly to be expected in a person half a century younger than she is. She converses quite freely, replies readily to questions put to her, in a shrewd and distinct manner."

This wonderful woman was born in the Island of Madagascar in the year 1674. Her weight is only 46 pounds! She was baptised in the Potomac river, and received into the Baptist Church 116 years ago, and takes great pleasure in conversing with religious persons. When speaking of the illustrious Father of his Country she says, *she raised him.*

CITY MEETING.

On the subject of the Southern excitement.

In pursuance of a call for a public meeting by the Mayor and Common Council, to take into consideration the report and resolutions of the citizens of Charlestown, S. C., adopted on Monday, August 10th, 1835, and by them directed to be sent to each incorporated city or town in the United States,—the citizens of New Haven assembled at the City Hall, on Wednesday, at 2 o'clock, P. M. The meeting was called to order by the Hon. DAVID DAGGETT, late Chief Justice of the State, when his Honor HENRY C. FLAGG, the Mayor, was called to the Chair, and ELISHA MUNSON, Esq., City Clerk, appointed Secretary.

On motion of William H. Ellis, Esq., the Chairman was authorized to select a committee to report the officers of the meeting—when the Chairman announced the following gentlemen:—Wm. Ellis, Wm. McCracken, James Goodrich, Wm. H. Jones, Frederick Lines.

The committee reported, for President, His Excellency the Governor, HENRY W. EDWARDS.

For Vice-Presidents—Noah Webster, David Daggett, Simeon Baldwin, Caleb Brinckall, J. N. Clark, Noyes Darling, Benjamin Beecher, Wm. Mix,—who, with the exception of Mr. Baldwin and Mr. Darling, were present, and on the acceptance and adoption of the report, took their seats.

For Secretaries—Thomas G. Woodward, Minot A. Oshorn, James F. Babcock, Wm. Storer, Jr.

On motion of Mr. H. C. Flagg, the President was empowered to select a committee to prepare and lay before the meeting resolutions, in reference to the subject under consideration. The President appointed on that committee, Henry C. Flagg, Ralph I. Ingersoll, Henry Denison, William H. Ellis, Wm. H. Jones, Nathaniel R. Clark, Zeolos Day, Ebenezer Baldwin.

REPORT, &c.

The citizens of New Haven, having been requested to express their opinion in regard to the conduct of certain societies and individuals, in the Northern States, who have circulated incendiary publications through some of the Southern States, contrary to the laws, and against the peace of those States, comply with that request, by submitting to the public the following resolutions:

1. *Resolved*, That the Constitution of the United States, in which the different and delicate interests of

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the sovereign States composing this confederacy, were compromised and settled, has resulted in unparalleled political prosperity and happiness; that this constitution, as the basis of our national compact, was formed in a patriotic spirit of mutual concession, and that any citizen who attempts to undermine its foundation, is an enemy to the best interests of his country.

2. *Resolved*, That we have witnessed with mingled feelings of alarm and reprobation, the reckless course of some professed friends of the cause of freedom, whose efforts, under the *mask* of philanthropy, have infused gall and bitterness into our social system.

3. *Resolved*, In the language of a report of a committee of the whole House of Representatives, made in the second session of the first Congress which assembled under this constitution, and by that body ordered to be recorded in its Journal:—"that Congress have no authority to interfere in the emancipation of slaves, or the treatment of them in any of the States; it remaining with the several States alone, to provide any regulations, therein, which humanity and true policy may require."

4. *Resolved*, That no man or combination of men in our State, have the right to interfere with the constitutional rights, or to violate the criminal laws of any other State in the Union, either by sending publications leading to insurrection into such States, or in any other manner; and that we hold it to be the duty of good citizens, by all lawful measures in their power, *promptly to arrest such proceedings*.

5. *Resolved*, That the concurrent testimony of all parties in the Southern States, as well as that of the ministers of the gospel, of all denominations among them, whose proceedings have been published, cannot fail to convince every reflecting man that the late proceedings of what are called the abolition and anti-slavery societies, have a direct tendency to excite insurrection and dissolve the Union.

6. *Resolved*, That should the general expression of public opinion lately given, fail to deter those societies from pursuing their pernicious course, it will then become the duty of the people of the North, to apply such other remedies to the evil as may be consistent with the constitution of the several States, and their obligations under the constitution of the United States.

7. *Resolved*, That as the mail of the United States was intended for common good, and is supported from the common treasury of the Union, and citizens who make use of it as the means of distributing publications hostile to the public tranquility, and under the presumption of secrecy and security, transmit thereby privately, incendiary documents that they would not dare to follow to their destination, are deserving the reprobation of all good and patriotic men.

8. *Resolved*, That we consider the plan of colonization in Africa as the best scheme yet devised for meliorating the condition of our free colored population, whose elevation in political and intellectual power, cannot rationally be expected in a mixed community.

9. *Resolved*, That in responding to our fellow citizens of Carolina, we are not insensible to the devoted zeal which she exhibited in the achievement of our national independence, and that the land of the PINCKNEYS, of LAURENS, of MOULTRIE, of MARION, of SUMTER, and a host of other gallant men, who perilled with our fathers, "their lives, their fortunes, and their sacred honor," in a common cause, deserve as a *right*, not as a *favor*, the protecting influence and support of every Northern patriot.

10. *Resolved*, That the proceedings of this meeting, authenticated by its officers, be transmitted, by the Mayor of this city, to the Intendant of the city of Charleston, in answer to his communication that has been forwarded to this city.

11. *Resolved*, That the proceedings of this meeting

be published, with the signatures of its officers, in the several newspapers in this city.

HENRY W. EDWARDS, *President.*

NOAH WEBSTER,
DAVID DAGGETT,
CALEB BRINTNALL,
JOSEPH N. CLARKE,
BENJAMIN BEECHER,
WILLIAM MIX,

Vice-Presidents.

THOS. G. WOODWARD,
MINOT A. OSBORN,
JAMES F. BARCOCK,
WILLIAM STORER, JR.,

Secretaries.

GEORGE THOMPSON.

From an able address of the Rev. Dr. Fisk, President of the Wesleyan college at Middletown, which has been published, we make the following extract. Speaking of the British lecturer, the orator says:

A foreign interference, on this question, will grieve very harshly on American feeling. The reminiscences of this anniversary teach us, that however much we love and honor England in her place, we should be extremely jealous of any interference from that quarter, in matters affecting our constitution and laws.—Nor do I believe that a high minded Englishman of intelligence and moral principle, having an honorable standing and an honorable calling in his country, would volunteer to come to America on such an errand. What then are we to think, if such a foreign agent should not only come, but should also prosecute his mission in the most offensive manner, arraigning our institutions, denouncing our greatest and best men as conniving at fraud and outrage, supporting and urging forward measures, calculated to divide our churches, produce insubordination in our theological and literary institutions, and prostrate our political union? Why, sir, we must suspect the soundness either of his head or his heart. And what if such a foreign agent should either procure or suffer himself to be announced, as a reverend clergyman, and under such a character, should accept of invitations to officiate in the sacred desk as a minister of the gospel, although he never had the hand of bishop or presbyter on his head nor held a ministerial license in his hand? In such a case, sir, we must lose all confidence in his sense of propriety and integrity. And if to this were added communications from his own country, and I speak not unadvisedly, that such an agent was a bankrupt in purse and in character at home, this would be only confirmatory of suspicions naturally excited by his conduct here. Desperate fortunes and reputations require desperate means to repair them. If I were a foreigner and had no honorable calling, or safe public standing at home, and wished to go abroad under a competent salary, to get a morsel of bread or gain a transient reputation, especially if I had some power at declamation, to attract the attention and excite the wonder of the multitude, I know of no place more tempting than this country, and no theme more promising for this purpose than that of slavery.

These charges against the moral character of Thompson, thus boldly avouched in the general by Rev. Pres. Fisk, have been repeatedly published by the newspapers, in detail, and never denied to our knowledge.

From the New York Observer.

PROGRESS OF CHRISTIANITY AMONG THE JEWS IN EUROPE.

We derive the following interesting facts from an address of Professor Tholuck, before the British Society for the conversion of the Jews, at their recent anniversary meeting in London:

It is an undoubted fact, that more proselytes have been made from among the Jews during the last twenty years, than since the first ages of the church. Not only in Germany, but also in Poland, there has been the most astonishing success; and I can bear testimony to what has come under my observation in the capital of Silesia, my native city, where many conversions have taken place. I shall speak only of such individuals as I am acquainted with myself, in the profession to which I belong.

In the university of Breslaw, there are three professors who were formerly Israelites; a professor of philology, a professor of chemistry, and a professor of philosophy; there is, besides, a clergyman, who professes the gospel, and he was a Jew. In my present station, at Halle, there are no less than five professors, formerly Jews; one of medicine, one of mathematics, one of law, and two of philology. But, although I cannot assure myself, that, in all these individuals, a change of heart has taken place, and that every apparent conversion is a real conversion, yet I say, that, out of thousands who have embraced Christianity, there are at least hundreds who are true Israelites, having not only received the baptism of water, but of the Holy Spirit. Let us not despise, then, these fruits of the labors of love; since, though some may, perhaps, have professed Christianity from outward motives, yet their children are educated in the truth; which they would not have been, had not their fathers forsaken the Jewish faith.

Let me also state, that, in some instances, the Lord has blessed my individual labors in the station wherein, through his grace, I myself have been placed. The first person who was brought, through my instrumentality, to the faith of Christ, was a Jew; and I shall never forget what a deep impression was made on my heart from this circumstance. Since then, I may say, I never gave a theological lecture at Berlin but it was attended by Jews, and some of whom at present are preparing for the ministry. * * * I might show that some of the Jewish conversion, have taken place among men of the highest literary attainments; and, among others, I might mention Dr. Neander, of Berlin; Dr. Branis, of Breslaw; and Dr. Stahl, of Erlangen. These are all persons of the highest scientific reputation, and now faithful followers of the Lord Jesus Christ.

From the Episcopal Recorder.

GREAT PROTESTANT MEETING IN ENGLAND.

A very imposing and important meeting was held in Exeter Hall, London, on the 20th of June, "for the purpose of proving to Protestants of all denominations, by authentic documents, the real tenets of the Church of Rome, as now held by the Roman Catholics, bishops and priests of Ireland." Lord Kenyon presided. The speakers were the Rev. Messrs. McGhee and O'Sullivan, deputed by a portion of the clergy of the Church

of Ireland, and the Rev. Dr. Cooke, of the Presbyterian Church. On this occasion the speakers brought before the meeting as the authority for their statements, *Dens's Theology*, a book in the Latin tongue, which has long been used as a standard work by the Roman Catholic bishops and clergy, but has been little, if at all, known to Protestants. It was proved that the Roman Catholic archbishops, and bishops of Ireland selected this book in 1808 as a standard work, the best for teaching Theology to the clergy, and that it still retains in their estimation the same character, its use being enjoined upon the priests at their quarterly *Conferences*. The character of this book was briefly described by the Bishop of Exeter, in the House of Lords, on the 25th of June. In presenting and commenting on a petition relating to the affairs of the Church of Ireland, he added the following remarks:

"In connexion with this subject he could not," he said, "but allude to a disclosure which had been made within the last few days—it was the principles of the Roman Catholic Church, as set forth by the Roman Catholic bishops. The work to which he alluded was *Dens's Theology*, and he would say, that more tremendous and guilty principles than those set forth, never were maintained in the worst days of popery. Most probably all their Lordships had seen what he referred to—they, the members of the Protestant Church were pointed out as worse than Pagans—they were also held to be subject to the Roman Catholic Church, and thereby liable to punishment, not merely of an ecclesiastical nature, not merely to excommunication, but also to the gravest corporal infliction—that they were *ipso facto* excommunicated, and their bodies declared liable to banishment, incarceration, and death itself—and that death was the punishment for them as heretics. This was laid down in the plainest and clearest manner—it was laid down by no less a person than Dr. Murray, called the Roman Catholic Archbishop of Dublin—by Dr. Murray, one of his Majesty's Commissioners for Education in Ireland. Dr. Murray has stated, in a work of the most authoritative kind, that this book was published for the edification of the priests of Ireland, as peculiarly suited to them, and it was made the text book for the Roman Catholic clergy in their conferences, which they held four times a year."

The doctrines of this book are in many essential points in direct contradiction to those which have been set forth by the Roman Catholic Hierarchy in Ireland as the doctrines of their church. They will find it no easy task to reconcile them, or to get out of the difficulty in which they are now placed. And as the doctrines of the Roman Catholic Church are affirmed to be the same in every age and country, *Dens's Theology*, thus sanctioned for so many successive years as a standard work by the whole Roman Catholic Church in Ireland, will assist us in ascertaining what are the doctrines of the Roman Catholic Church in the United States. This is a subject on which Protestants should be well informed, although their investigation of it should be calm and dispassionate, and attended throughout by the fullest exercise of Christian charity.

From the Cincinnati Journal.

THE COMET.

Mr. Editor: In 1456, a large comet made its appearance, and will return in November, 1835. It spread a wider terror than was ever known before. The belief was very general among all classes, that the comet would destroy the earth, and that the day of judgment was at hand!

This comet appeared again in 1531, 1607, 1682, 1758, and is now approaching the sun with accelerated velocity; and will pass its perihelium the 16th of Novem-

ber, and then, compelled to claim to

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her, and every seventy-five years thereafter. We shall then, presently see this self-same comet, so often expelled by the church of Rome, returning to reassert his claim to a fellowship with the solar family.

At the time of the appearance of this comet, the Turks extended their victorious arms across the Hellespont, and seemed destined to overrun all Europe. This added not a little to the general gloom. Under all these impressions, the people seemed totally regardless of the present, and anxious only for the future. The Romish church at this time held unbounded sway over the lives, and fortunes, and consciences of men. To prepare the world for its expected doom, Pope Calixtus III. ordered the Ave Maria to be repeated three times a day, instead of two. He ordered the church bells to be rung at noon, which was the origin of that practice, so universal in Christian churches. To the Ave Maria, the prayer was added, "Lord, save us from the devil, the Turk, and the comet;" and once each day, these three obnoxious personages suffered a regular excommunication.

The pope and clergy exhibiting such fear, it is not a matter of wonder, that it became the ruling passion of the multitude. The churches and convents were crowded for confession of sins; and treasures uncounted were poured into the apostolic chamber.

The comet, after some months of daily cursing, and excommunication, began to show signs of retreat, and soon disappeared from those eyes in which it found no favor. Joy and tranquility soon returned to the faithful subjects of the Pope, but not so with their money, and their lands. The people, however, became satisfied that their lives, and the safety of the world, had been cheaply purchased. The Pope, who had achieved so signal a victory over the monster of the sky, had checked the progress of the Turk, and kept, for the present, his Satanic Majesty at a safe distance—while the church of Rome, retaining her unbounded wealth, was enabled to continue that influence over her followers, which she retains, in part, to this day.

The execution of the following order will probably bring a fresh reinforcement of Catholic priests to our shores.

Suppression of the order of the Jesuits.

The following decree for the suppression of the Jesuits, giving them an annuity of 25 cents a day for the priests and monks, and 15 cents for the lay brethren, appeared in the Madrid Gazette of July 9th.

"ROYAL ORDER."—"It being necessary for the prosperity and welfare of the State that the *pragmatic sanction* of the 2d of April, 1767, which enacts the law 3. chap. 26. book 1. of the late digest, shall be re-established in full force and vigor; and as thereby my august great grandfather, Don Carlos III. was pleased to suppress throughout the kingdom the order known under the denomination of the Society of Jesus, and taking possession of their temporalities, by and with the advice of the Council and of Ministers, I have decreed in the name of my august daughter, the Queen Donna Isabella II., as follows:—

"1. There shall be for ever suppressed throughout the kingdom the Society of Jesus, which, by a Royal decree of the 29th May, 1815, was ordered to be re-established, which decree is from henceforth null and void, as it was already pronounced to be by the Cortes of 1820.

"2. The members of the Society shall not be permitted to re-unite in any body or community under any pretext whatever, fixing their residences in any

place which they shall make choice of in the kingdom, with the approbation of the Government, where those who are ordained shall remain in quality of secular clergy, subject to their respective rules without wearing the habit of the said order, or retaining connection or dependence whatsoever with the superiors of the Society not in Spain, and those who are not ordained in class or in quality of laymen, subject to the common law.

"3. The temporalities shall be taken possession of without loss of time, in which are included their estates, effects, furniture and moveables, as also real estates, and civil and ecclesiastical rents, which the regulars of the Society possess, without prejudice to the charges and subsistence of the regulars proper, which shall consist of five reals per day to the priests during their life, or until they shall have obtained a location, and three reals to the laymen equally, which shall be paid to both one and the other every six months from the treasury of the sinking fund, and which they will forfeit by leaving the kingdom.

"4. Foreign Jesuits who are within the Spanish dominions in or out of their colleges, and likewise their novices who have not yet commenced the profession, shall not enjoy the benefit of these provisions.

"5. The estates, rents, and property, of whatever kind they may be, which the regulars of the company actually possess, shall be immediately applied to the extinction of the debt or payment of its interests. From this shall be excepted, however, the pictures, libraries and chattels, which may be useful to the institutions of arts and sciences, as also, the colleges, residences, and houses of the Society, their churches, ornaments, and holy vessels, respecting which I retain to myself the disposal, under the advice of the Ecclesiastical Council of what may be necessary and convenient. Let it be understood and executed.

(Signed by the Royal hand)

"MANUEL GRACIA HERREROS.

"Aranjuez, July 4."

ANOTHER AMERICAN IMPROVEMENT. A YANKEE BLACKSMITH.

Professor Henry, of Princeton, it is known has made some important discoveries in electro-magnetism, and has produced a magnet to lift 2,500 lbs., it being, however, still a desideratum how to control this enormous power, so as to apply it to practical use. By the subjoined note from Professor Eaton, of Troy, this desideratum, it appears, has been attained by a New England blacksmith:

"An obscure blacksmith of Brandon, Vermont, sixteen miles south of Middlebury College, happened accidentally to become acquainted with Professor Henry's discoveries in Electro-magnetism. Possessing one of those minds which cannot be confined to the limits of a blacksmith's shop—not any shop less than the canopy of heaven—he applied his power to the astonishment of scientific mechanics. He turns three horizontal wheels around fifty times per second, with this power. The wheels and shaft weigh eleven lbs. He has convinced Professor Henry and Bache, that the power is sufficient for strong machinery. A detailed account of it will appear in the next number of Silliman's Journal. The Hon. Stephen Van Rensselaer has purchased his first constructed machine (or

model) for the Rensselaer Institute in Troy, as a piece of school apparatus. No chemical or philosophical apparatus can hereafter be considered perfect without it. Whatever may be its fate in mechanics, it will cause the name of Thomas Davenport (the inventor) to accompany that of Professor Henry to the ends of the earth."

Professor Bache, of Philadelphia, and Professor Turner, of Middlebury, Virginia, have given opinions in writing, that Mr. D.'s application of Professor Henry's discoveries may be made to move heavy machinery for useful purposes. According to their views, another Livingston might make another Fulton of the Brandon blacksmith.—*N. Y. Gazette.*

It matters not what a man loses, if he saves his soul; but if he lose his soul, it matters not what he saves.

Revivals.

From the Charleston Observer.

YORKVILLE, S. C. Aug. 24.

Rev. and Dear Sir: I send you a short notice of an interesting work of grace, which commenced about the 7th instant at Cane Creek church, in Union district. It is always cheering to the friends of Zion to hear of the outpouring of the Holy Spirit in any part of the country; but it will be specially so, at the present time, and under the present circumstances, as we have not had any thing a revival for a long time in the bounds of (Bethel) Presbytery. On Thursday, 6th instant, a protracted meeting commenced at Cane Creek. For some months past they have had preaching but once a month; and when the meeting commenced, we hope that the people of God came praying that God would bless their meeting. There were three ministering brethren of our own (Presbyterian) denominations present; and there were three of our Methodist brethren who attended with us, and assisted us much in the ministration of the word. All sectarian feeling was excluded, and all felt that we are worshipping God; that we were all brethren in Christ Jesus; and therefore should not fall out by the way. O, it was a blessed time, when, on Saturday evening, after an invitation had been given, ten or twelve young persons came forward and asked the people of God to pray for them. Parents who had long been praying for the conversion of their dear children, were now overwhelmed with joy to see that they were anxious about their soul's salvation.

On Sabbath morning, ten solemnly and publicly dedicated themselves to God—some by baptism, and all by taking their seats at the Lord's table for the first time, when the sacrament was administered, before hundreds of spectators, to the professed disciples of Christ.

On Monday evening, an invitation was again given to the impenitent that if any desired a special interest in the prayers of God's people, or special instruction, they would come forward to a front seat. Ten or twelve did so; and before the meeting closed, nearly all found joy and peace in believing. The meeting closed on Tuesday, the 6th day; and it was ascertained that about twenty-five had obtained a hope of an interest in the atoning blood of the Saviour. This was a refreshing season to Christians—O, how close it drew them to the Saviour and to one another. They were but a little band before; and it was indeed encouraging now, to see so many, nearly all in the morning of life, coming out on the Lord's side. There were no extraordinary efforts used on the occasion. There were five discourses delivered each day; and the mind was kept closely occupied with the contemplation of divine truth. Many

went away with strong convictions; but we trust that the Spirit of the Lord will follow them, and they will soon find a willing Saviour, by believing on his name.

From the New York Evangelist.

REVIVAL IN SPENCERTOWN, COLUMBIA CO. N. Y.

Brother Leavitt—Dear Sir—As your paper is a revival paper, and its patrons generally gratified with revival intelligence, I have thought a short account of a recent revival in Spencertown, Col. Co. would be welcomed to a place in its columns. Sometime about the first of August, I called at the above named place to visit some friends, from whom I learned that the Presbyterian church, (the only church in the place) was in a very low and broken state, suffering much from difficulties of long standing among themselves, and destitute of a pastor, and consequently deprived of the word and ordinances of the gospel. I was invited by them to preach the next evening after my arrival, also the next Lord's day. The Lord was pleased to attend the word by the influence of his Spirit, and sinners were pricked in the heart. On the following Tuesday evening I preached again, designing to depart on the morrow. Some of the church expressed a great anxiety to have me remain and hold a meeting of days with them. The congregation were then called upon to express their desire for such a meeting by rising up. Almost the entire assembly arose from their seats at once. Consequently the meeting commenced the next day, and was continued eighteen days, both day and night, and one week longer nights only. Notwithstanding the meeting was held in the midst of harvest, in a farming country, it was well attended through the whole. The hand of God was not only manifest in getting up the meeting so providentially and unexpectedly, but also in carrying it forward, through all difficulties and opposition, and blessing the means used to the salvation of many souls.

The Baptists and Methodists in the adjacent neighborhoods turned in and united their efforts for the salvation of souls. The church was humbled before God for their sins, confessed one to another, and endeavored, as far as confessions, tears, and reformation would go, to wipe off the reproach which had been brought upon the cause of Christ. Sinners soon began to flock to the decision seats for prayers. Some were so distressed with the burthen of their guilt that they were compelled to leave the field and repair to the house of God, where they found peace in believing. Converts were multiplied among all classes, and ages from the child to the gray-headed. The number of converts I choose to leave to be published at the judgment day, when it will not only be done, but done correctly; and that because I fear in some cases suitable care has not been used in reporting the number of conversions, and more especially because when suitable care has been used, and the number of hopeful conversions correctly reported, many neither know the converts nor where they live, who honestly think the number over-rated; forgetful that 100 converts scattered over a circle of 10 or 12 miles in diameter in a thickly populated country, could hardly be found without great care; while at the same time, those who number them, have labored with them in

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the anxious room, became personally acquainted with their exercises, before and after their conversion to God, have used great care in gaining an evidence for them, and great pains in ascertaining their number. This remark I make because it may throw some light on the wide difference of opinion respecting the number of conversions in different places.

At the close of the meeting, the different denominations were advised to direct the converts to the word of God, as their rule of faith and practice, and choose the field of their future labor accordingly. As there was no Baptist minister in the place, and some of the converts manifested a desire not only to unite with the Baptist church, but also to receive the ordinance of baptism at my hands, an opportunity was given to answer their own conscience. Accordingly the next day after the close of the meeting, we all assembled at the Presbyterian meeting house, Baptists, Methodists, and Presbyterians—heard and fellowshiped the experience of twelve persons. Brother Taylor prayed and we all sang a farewell hymn and repaired to the water. The congregation was large, respectful and solemn; and what rendered the scene most delightful, was the perfect harmony which pervaded the whole. Presbyterians and Methodists joined in prayer and singing, and appeared cheerful and happy, willing that all should answer their own conscience.

A number more will probably unite with the Baptist, some with the Methodists and more still with the Presbyterian church in the place. And as it regards myself, I have more concern to know whether they maintain the beginning of their confidence steadfast unto the end, whether they are nursed and fed with the sincere milk of the word, and trained up for God, than I have to know with what church they unite. And I think generally, if churches of all denominations possess less anxiety to pull all into their church, and more anxiety to take care of what they have, and to pull sinners out of hell fire, it would be better for all, and be more calculated to remove the errors by which the Christian world is divided.

Yours affectionately in Christ,

JACOB KNAPP.

SANFORD, ME.

Rev. G. Cook writes in Zion's Advocate, Aug. 19th, giving an account of an interesting work of grace in the 2d Baptist church. The church is small and most of the members poor. Mr. C. says,

I received an appointment to labor amongst them two weeks, which I spent early in the spring. My heart was stirred within me, while I saw their situation; yet there were among them symptoms of life. My engagements with my own people forbid my being with them, except at intervals. I endeavored to have them come into some order in respect to supporting the gospel, and I engaged to obtain for them a preacher; accordingly I obtained our venerable father in the ministry, Zebedee Delano, who has heretofore been profitable in the ministry, and now much more so, for his labors are not in vain in the Lord. The minds of many began to be stirred up, and the cry was, Come over and help us. Accordingly a protracted meeting was held the first week in July. Previous to the meeting, some young persons were anxious; the second day of the meeting, the divisions

above named were removed, the church began to travel on, prospects began to brighten, stumbling blocks were taken out of the way, and sinners began to inquire, "what shall I do to be saved?"—The meeting house was filled to overflowing. The third day two gave evidence that they had indulged a hope in Christ, and at the close of said day the anxious were invited to come forward for prayers, at which time a good number of all ages came forward and took the anxious seat. Since that time the good work has been going on in a pleasing manner. The last Thursday in July, I had the satisfaction of baptizing seven willing converts. The season at the water side is long to be remembered. The first Thursday in August I baptized six, and the second Thursday I baptized five more; making the whole number eighteen—and still there are others that we expect will soon go and do likewise, so that we can say the prospect is still encouraging.

Br. Delano, although somewhat infirm in body, is continuing his labors with them with much acceptance. The greater part of those that have been added to the church, are young men and women, from twelve to twenty-five years of age. Brethren, pray for the peace of Jerusalem, they shall prosper that love her.

GIDEON COOK.

Sanford, Aug. 19th, 1835.

Obituary.

'Man giveth up the ghost, and where is he?'

DIED,

In this city on the 11th inst., William, son of Mr. William Storer, Jun., aged 6 years and three months.

In this city, on the 10th inst., Mrs. Sarah Hickox, wife of Mr. Jas. H. Hickox, aged 39.

In this city, on the 9th inst., Mr. John Cook, in the 80th year of his age.

At Wallingford, on the 8th inst., Dr. Amos G. Hull. In Bridgeport, on the 5th inst., Mr. Daniel S. Edwards, aged 27, formerly of Oxford.

In Brooklyn, (N. Y.) on the 6th inst., Mr. Richard Duryea.

In Northford, on the 8th inst., Mrs. Sally Tyler, widow of the late Mr. Augustus Tyler, aged 48.

In North Haven, on the 5th inst., Mr. Eli Bassett, aged about 70.

In Saybrook, on the 3d inst., Sarah Augusta, aged 2 years, only child of Gen. Samuel L. Pitkin, of East Hartford.

At Porto Rico, on the 17th ult. Mr. Charles N. Mattoon, mate of the brig Hanford, of this port, and son of the late Mr. Joel Mattoon, of this city aged 22.

At Warrington, Geo., on the night of the 18th ult., after an illness of a few days, much lamented, Eli Gould Sherman, Esq., a native of New Haven, Conn., aged about 37 years—an honest man, who in the various relations of life, sustained a character free from reproach. He was cut off in the bloom of life and amid the brightening prospects of domestic happiness. The ways of Providence are inscrutable, but He, who "tempers the winter blast to the shorn lamb," will foster the four lovely and promising orphans, and will endow the disconsolate and bereaved widow with "grace according to her day." His friends are not left "to sorrow as those who have no hope," for he died in full reliance on the mercy of his Saviour, as expressed by himself a short time before he expired.

Milledgeville (Geo.) paper.

Poetry.

THE VOICE OF CREATION.

There seems a voice of every gale,
A tongue in every opening flower,
Which tells, O Lord, the wondrous tale
Of thy indulgence, love and power.
The birds that rise on quivering wing,
Appear to hymn their Maker's praise,
And all the mingling sounds of spring
To thee a general pean raise.
And shall my voice, Great God ! alone
Be mute 'midst nature's loud acclaim ?
No, let my heart with answering tone,
Breathe forth in praise thy holy name.
And nature's debt is small to mine,
Thou badest her being bounded be,
But—matchless proof of love divine—
Thou gavest immortal life to me.
The Saviour left his heavenly throne,
A ransom for my soul to give ;
Man's suffering state he made his own,
And deigned to die that I might live.
But thanks and praise for love so great,
No mortal tongue can e'er express ;
Then let me, bowed before thy feet,
In silence love thee, Lord, and bless.

Mrs. Opie.

TEMPERANCE LECTURES.

The Rev. Mr. Hunt, of North Carolina, has been giving a number of lectures in this city, on the subject of Temperance, which have been generally well received. But as one of our daily newspaper has spoken of Mr. Hunt and his lectures, as we *should not*, we have thought best to quote the opinion of others, as the best evidence of their general character. The Northampton Courier says—

The TEMPERANCE CAUSE has received a fresh impulse, during the past week, in this town. The sluggishness which had unwarily crept over it, from the absence of some exciting action, some new stimulating cause, has now been swept away, and its friends are actuated anew to persevere in this great work of regenerating society. Let the heartless sneer, the brutalized drunkard scoff and the temperate dram drinker turn away with a contemptuous expression of disdain, when the subject of Temperance is agitated. Yet the work *will* go on ! Society *will* ultimately rid itself of this loathsome pest, and all good men, when they passionately look into the results with which this enterprise is invested, will pronounce it one of the most philanthropic and glorious works which God has ever confided to the hands of his creatures. It is emphatically the cause of suffering, bleeding humanity. It is a cause which embodies more of the self-sacrificing spirit and less of the selfish passions of human nature, than any other, and it stands out disenthralled from that absorbing avarice which infests every thing partaking of a temporal character. It is purely a work of disinterested benevolence, and the heart which possesses common

sensibility and the soul which has the desired aspirations after Heaven, will embrace this cause with a zeal of purpose and steadfastness, which no scorn or contumely ever can subdue. We have a fresh and unutterable disgust for drunkenness, and we loathe bitterly and more deeply than ever, the ignoble avarice which is every where at work to thwart the noble efforts of the Temperance Reformation.

The lectures of the Rev. Mr. Hunt, of North Carolina, were continued six successive evenings in this town last week. He treated the subject in a familiar and colloquial manner much of the time, and illustrated his positions with great felicitousness and good humor. He interested his audience powerfully and attracted great numbers in this way, and after producing universal mirth, the subject assumed another form, and became impressively solemn and touched every heart. His labors here have produced much good, and as they were wholly gratuitous, an immense audience expressed their gratitude the last evening by a simultaneous rising of the whole assembly, to second the vote of thanks for his work of philanthropy and benevolence among them. If we have any thing unpleasant associated with his efforts here, it is a feeling of unrestrained indignation that even one individual could be found in Northampton so debased in character and so lost to every sense of decency and self-respect, as even under the darkness of an anonymous libeller, to insult with foul aspersions and opprobrious epithets, an unoffending clergyman and a stranger ! We are pained to reflect that even this is but one of the legitimate fruits of Intemperance !

From the Connecticut Observer.

The Rev. Mr. Hunt, agreeably to our notice last week, returned from Springfield on the 8th instant, and delivered an address in the afternoon before the Hartford County Temperance Society—and in the evening, to a crowded audience, consisting of gentlemen only, in the City Hall. He has delivered twelve lectures in this city, in the whole; and they have been listened to by the largest assemblies we have ever seen collected on such occasions, with undiminished interest and attention. The warmth of his benevolence, the kindness and affection manifested by him for the unfortunate victims of intemperance, his sincerity and singleness of purpose, his bold and fearless independence, his native humor and his numerous anecdotes, all unite to disarm prejudice, and to attract and interest his hearers. If the good resulting from his labors in this city, bears any proportion to the approbation they have received, many families will have reason to recollect him with gratitude, and to teach their lisping infants to bless him as their greatest earthly benefactor.

If your souls are rich in grace, they will be rich in glory.

Sin quenches prayer, affliction quickens it.

NOTICE.

A meeting of the Temperance Society of the Eastern District of New Haven County, will be held at Northford, on Tuesday, the 29th day of September, at 10 o'clock, A. M. A full delegation is requested.

RALPH D. SMITH, Secretary.

September 17.

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